



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Amma* (regarding) what(*are*) they^z mutually querying¹.
2. *A'n* (regarding) the *naba'ey*² (*piece-of-significant-and-availing-news*) the great.
3. Which^x they (*are*) in it^x diverse / variants³.
4. Not-at-all⁴; they^z shall know.
5. Afterwards not at all they^z shall know.
6. Have not[*We*] made the Earth^w *meha'dan*⁵ (*facilitating bed/cradle/fixed expanse*).
7. And the mountains stakes/ pegs.
8. And We created you^b (*in*) pairs.
9. And We made yourⁿ sleep *sobatan* (*repose/ease*).
10. And We made the night a *lebasan*⁶ (*cover/wear*).
11. And We made the day a *ma'aashan*⁷ (*trying for livelihood/living*).
12. And We built above you^b seven *Shedadan* (*Heavens having strong/substantial construction/constitution*).
13. And We made a lamp *wahhajan* (*intensely flaming/glaring*).
14. And We descended of the *mo'asera'te* (*water-bearing clouds*)^w water^x *thajajan* (*abundantly-pourer*).
15. For([*We*] produce/emerge) by it^x grains and sprouts^w.
16. And gardens^w entwined clusters^w.
17. Verily The Sunderance Day⁸ [was] an appointment.
18. Day (*to be*) blown in the horn then *ta'tona'*^x (*obediently come you'*)^x (*in*) droves.
19. And (*had been*) opened^w the Heaven^w so it^w was doors.
20. And (*bad been*) propelled^w the mountains^x so were^w it^w a mirage.

عَمَّ يَتَسَاءَلُونَ

عَنِ الْنَّبَأِ الْعَظِيمِ

الَّذِي هُرِفَ فِيهِ مُخْتَلِفُونَ

كَلَا سَيَعْلَمُونَ

ثُمَّ كَلَا سَيَعْلَمُونَ

أَلَمْ يَجْعَلِ الْأَرْضَ مَهْدًا

وَالْجَبَالَ أَوْتَادًا

وَخَلَقْنَاكُمْ أَزْوَاجًا

وَجَعَلْنَا نَوْمَكُمْ سُبَابًا

وَجَعَلْنَا الَّيلَ لِيَاسًا

وَجَعَلْنَا النَّهَارَ مَعَاشًا

وَنَبَيَّنَا فَوْقَكُمْ سَبْعًا شِدَادًا

وَجَعَلْنَا سِرَاجًا وَهَاجًا

وَأَنْزَلْنَا مِنَ الْمُعْصَرَاتِ مَاءً نَجَاجًا

لَنْخَرَجَ بِهِ حَبَّاً وَنَبَاتًا

وَجَعَلْنَا أَلْفَافًا

إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا

يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ

أَفَوَاجًا

وَفَتَحْتِ السَّمَاءَ فَكَانَتْ أَبْوَابًا

وَسَرِيرَتِ الْجَبَالِ فَكَانَتْ سَرَابًا

¹ The querying people are those of Mohammad's (SAWS) time, *believers* and *unbelievers*. See *كتب التفاسير*.

² See the *Lexicon* attached to this *Translation* for "naba'd".

³ The word "مُخْتَلِفُونَ" = *variants/diverse*, that is some *believing* and others are *unbelieving* the message of Islam.

⁴ The word "كَلَا" is an article of negation particularized for deterrence and prevention.

⁵ The word "مَهْدًا" has several meanings: (1) *bed*, (2) *cradle*, and (3) *facilitating expanse*. Apparently all meanings could apply.

⁶ The word "لباسًا" primarily means *inner clothing*, i.e. that clothing which comes *directly over the skin* concealing what is underneath such clothing, so the night hides (by covering) things by its darkness. See *البصائر*.

⁷ The word "معاشًا" is that which one *lives by* it or *in it*. See *التاج*.

⁸ That is Day of sound-determination which *sunders* (separates) *right* from *wrong*, it is *absolutely conclusive*.

21. Verily Hell ^w was ^w an ambush.	إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا
22. For the tyrants a retreat/return.	لِلطُّغْيَانِ مَعَابًا
23. Waiting (they are) in it ^w epochs ⁹ .	لِبَشِينَ فِيهَا أَحْقَابًا
24. Neither taste they ^z in it ^w a coolness nor a drink.	لَا يَذُوقُونَ فِيهَا بَرَدًا وَلَا شَرَابًا
25. Except, hameeman ¹⁰ (maximally heated/ cooled water) and a ghassaqan (stinking-purulent liquid).	إِلَّا حَمِيمًا وَغَسَاقًا
26. Requital harmonious (befitting them/ their deeds).	جَزَاءُ وَفَاقًا
27. Verily they were, not yarjona ¹¹ (fearing) a reckoning.	إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا
28. And they ^z denied by Our Aya'te ^w (messages/ signs/ proofs) kethhaban ¹² (definitive denial).	وَكَذَّبُوا بِعَايَاتِنَا كِذَابًا
29. And every-thing ahssan ¹³ (comprehensively reckoned) it ^x We inscriptively/bookishly.	وَكُلُّ شَيْءٍ أَحَصَّنَاهُ كِتَابًا
30. So let-taste you ^z ; so never [We] augment you ^b except a torment.	فَذُوقُوا فَلَنْ تُزِيدُكُمْ إِلَّا عَذَابًا
31. Verily for the muttaqina (they who reverentially guard against Allah's displeasure) (is) mafazan ¹⁴ (win-locale).	إِنَّ لِلْمُتَّقِينَ مَفَازًا
32. Hada'eqa (walled-parks) ^{w15} and grapes ¹⁶ .	حَدَائِقَ وَأَعْنَبًا
33. And ka'wa'eba (maidens-virgins/with rounded and full breast) ^w atra'ban (to each agers-identical).	وَكَوَاعِبَ أَطْرَابًا
34. And a goblet ^{w17} overflowing.	وَكَاسًا دَهَاقًا
35. Neither hear they ^z in it ^w a frivolity nor kethhaban ¹⁸ (absolute lying).	لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَابًا
36. (That is) a requital from your ^t Lord, a sufficing grant ¹⁹ .	جَزَاءُ مِنْ رَبِّكَ عَطَاءٌ حِسَابًا

⁹ The word “أَحْقَاب” has several meanings: (1) epochs, (2) multiples of eight-years-time-span, (3) year or years, with the understanding that “a year” is a thousand years of our reckoning with respect to what is described in the aforementioned (2) and (3). See **النَّاجِ**.

¹⁰ The word “hameem”=“حَمِيم,” has no English equivalent *per se*. So, we transliterate and parenthetically explain. The word “hameem”=“حَمِيم,” has at least four different meanings, one of which is a *paradoxical* meaning of *maximally heated water* or *cooled water* or could be just *warm water*. In this *paradoxical* sense most of the time it is the *maximally heated water* is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See **اللَّسَان**.

¹¹ The word “يرجون” from “رجا” meaning: feared. But such meaning for “رجا” is always, according to the linguist and scholar Al-Farra, associated with the *denial*, like: **اللَّسَان** ما رجوتَكَ أَيْ مَا خَفَتَكَ see **اللَّسَان**.

¹² The word “مفعول مطلق” is “كِذَابًا” i.e. infinitive noun. So, to indicate that “definitive” is prefixed to qualify it.

¹³ The word “أَحَصَى” is comprehensively reckoned, i.e. accounted for from all aspects, not the simple enumeration. See **البَصَارُ**.

¹⁴ The word “مكان الفوز” = **الهَادِي** and **الرَّاغِب**. So it is a win-locale. See **اللَّسَان**.

¹⁵ The word “حَدَائق” is a plural for “حَدِيقَة,” which is by definition must be walled otherwise it is not **حَدِيقَة**. See **اللَّسَان**.

¹⁶ Invariably throughout the Qur'an when the reference is made to **الاعناب** the mention of for example the *date-palm* is openly stated but with respect to the *grapevine*, known in Arabic as “الكرم,” never ever comes the mention of the “grapevine *per se* but the reference is made only to the fruit itself, i.e. the grapes.” In this respect, there is a true Hadith in al-Bukharey and Muslim, which directs the believers not to refer to “الكرم” as “العنب” because surely the “الكرم” is the Muslim. And in another narration: verily only that “الكرم” is the heart of the believer. See **نَزَهَةُ الْمُتَقِينَ**; **شَرْحُ رِيَاضِ الصَّالِحِينَ**. Refer to the attached list of References.

¹⁷ Not linguistically *per se* but conventionally and figuratively speaking the word “كَاس”= “goblet,” in the Arabic came to mean the goblet which contains **الخمر**, meaning *wine* or such *alcoholic* beverage.

¹⁸ The word “كَثِيرًا” is an *infinitive noun* without a verb, see **كِذَابًا**. So, it is a *absolute lying*.

¹⁹ That is a grant so great until one says: “حسبى حسيبي,” i.e. *suffices me, that suffices me that*.

37. Lord (*of*) the Heavens^w and the Earth^w and what (*are*) between them both, *Ar-Rahman*; not they^z possess from Him a speech.

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا الرَّحْمَنُ لَا مَلَكُونَ مِنْهُ
خَطَابًا

38. Day ups²⁰ *Ar-Rooho*²¹ (*Special Beings*) and the angels (*Arch Angel Gabriel*) (*manneristically in*) row; not speak they^z except whom^p permitted for him *Ar-Rahamano* and said [he] *ssawaban* (*rationally right/ correct*).

يَوْمَ يَقُومُ الْرُّوحُ وَالْمَلَائِكَةُ صَفَّا
لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذْنَ لَهُ
الرَّحْمَنُ وَقَالَ صَوَابًا

39. *Tha'leka*(*afar-that-it/*)^x (*is*) the day, the right; so whoever [he] willed *ittakhatha*²² ([he] took and made) to his Lord *ma'aaban* (*retreat/ return*).

ذَلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ أَخْنَدَ
إِلَى رَبِّهِ مَعَابًا

40. Verily We warned you^b a torment near; day looks the *mar'o*²³ (*mature/ perfect manliness possessor*) what advanced^w his twain hands^w and says the unbeliever: *yalayta* (*O, for a longing that*) I was a *tora'ban* (*crushed sand*).

إِنَّا أَنذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ
يَنْظُرُ الْمَرءُ مَا قَدَّمَ يَدَاهُ
وَيَقُولُ الْكَافِرُ يَلِيَّتِنِي كُنْتُ تُرْبَابًا

²⁰ There is a *distinction* between “يَقُومُ” = “*up*” = “get up or rise” (*in the intransitive sense*, and “stand” = “يَقْفَ” = “*up*” = “*get up or rise*” (*in the transitive sense*).

²¹ See the *Lexicon* attached to this *Translation* for an elaboration on this word.

²² The word “يَتَخَذُ” from “يَفْعَالُ” “الْإِتْخَادُ” “إِتْخَادُ” which is “*افتعال*” for “الْإِتْخَادُ” as stated in *لسان العرب*; therefore, “يَتَخَذُ” is always taking and making something of what was taken. Thus, it is *not* just the mere taking.

²³ See the *Lexicon* attached to this *Translation* for the *differences between*: the man = the human = *الإِنْسَان* و *الرَّجُل*, the person = the *mar'o* = *المرء*, being the mature/perfect manliness possessor. Although in English the word “one” seems to be an *acceptable approximation* for “المرء” the *Lexicon* explains why we cannot use this seemingly *acceptable way*. +